415 "The best pieces of equipment of which they can boast are
923 some small vessels of "palo santo" [lignum vital—a kind of wood--
Translator] and a few small clay pots with very narrow mouths and
two little handles which serve them as water flasks on their frequent
raiding forays."

302 "Men and women alike shave their heads completely. They
use, for that purpose, the sharp jaw of a certain fish, and their own
teeth serve them to pare their nails. They cover themselves as best
291 they are able from their waists to their knees. The men, on gala
286 occasions, often wear a sort of sleeveless jacket and hang a kind of
415 bag from one shoulder in which they keep a crude wooden pipe, fire
[276] making equipment and other nicknacks. Both the bag and the coat
are knitted, made from agave or chaguar fiber, and curiously marked.
302 They pull out their beards, eyelashes and eyebrows, and either to
improve their looks or in order to appear more terrible in battle, they
blacken their faces and chests with coal dust."

262 "Their favorite food is fish, and lacking this, all kinds of wild
fruits or roots other than the poisonous ones. Their principal vegetable
food, on which they can count for a quarter of each year and which they
store to some small extent, is the fruit of the algarrobo, chañar and
mistol. They also eat, and that without repugnance, lizards, locusts,
crickets [593], mice, and even eggs after they have been abandoned,
together with other filth. They eat fish and any other kind of meat
[252] or roots, roasted or boiled, and know of no other way of preparing food.
[261] They can withstand hunger admirably, and when they are unable to get
other food they spend their time lying about chewing some herb or leaf
from the forest."

273 "From the algarroba [pod which grows on the algarrobo tree--
579 Translator] they make a beverage which is extremely delicious to their
taste and which intoxicates them and makes them very fierce. Their
drunken parties almost always end in a fierce fight which would have
dire results were it not that the women, who never drink of that liquor,
are careful to hide the arrows and all other offensive weapons and to
hold back and separate those engaged in fighting."

533 "When the algarroba starts to turn yellow, they place in a cen-
222 tral place among the huts, the pimpin, which is a log, concave at its
upper end, covered with a piece of hide. A drummer with a belt about

leather bracelet, which they continue to wear until, it is said, they give it to the first man who wins their favor. They knit shirts out of twine or in double thickness, very closely knit and yet elastic, which look like coats of mail and have no sleeves, and are garnished in various patterns with pieces of clam shell. These shirts are particularly useful [181] in their fights and as protection against the thorns of the forest, but the Indians have only a few of them.

Other ornaments are made of feathers, especially of the ostrich [rhea--Translator], with which the women deck their foreheads, waists, shoulders, wrists and ankles. The men put on much the same gear when they are about to fight, go to feasts or to treat a sick person, as will later be shown.

The women themselves also weave the wool gathered from the few sheep they possess and arrange the natural wool colors in regular patterns of stripes or squares. They do not know how to make more ornamental figures.

In order to weave they stick four forked pieces of wood into the ground in the form of a rectangle, place a pole across each end to which they affix the warp threads and with a wooden blade about a hand breadth long thread and tamp the wool into place.

They call "weaving" potzin; the "loom" noccaléi, and the "threads" huoléi. These words, which have not the least affinity with the corresponding Spanish words, assure us that the Indians did not learn weaving from the Spaniards -- not that one should lay great stock either by similarities or by the lack of them in words to buttress a judgment of this nature (on the contrary, it happens that the Mataco always do all they can to keep from adopting foreign words to express new things, preferring to use their own words with small changes) but the fact of the matter is that we are not here confronted by one of these circumlocutions. Another possible cause for error might be found in the great difficulty which they have to pronounce words as we do. Furthermore there is the habit of taking Spanish words and modifying them to suit their own language as when they make from "cabra" [goat--Translator] caila, and from Pedro, Peiló.

All work having to do with carrying, making tents, making pots, cooking, weaving, looking for roots and making nets, is women's work. Hunting, fishing, the making of weapons, warring, are men's business. Looking for honey in the forests, where it is abundant, and collecting fruit are activities common to both sexes. I suppose that

M 192 463 indicates "possession" or "deposit"; güu indicates "make," "maker"; kiá is "means," that is that which is used to procure something; for example: "fish" is yacq-set; "fisherman," yacq-set-quiá; "arrow" is lúték; "arrow maker" lutek-guú; "arrow owner," lutek-ʾhi. By virtue of this same particle, the first time they saw a trunk and a bird cage they called them, and still call them, imai-hi, that is, "clothes keeper"; huen-tié-hi, that is, "bird keeper."

M ● 286 One of the more advanced industries is that of weaving for which, as I have already reported, they do not use a shuttle but a broad piece of wood about a hand's breadth long with which they press the wool by hand. Another industry is the making of nets which are often as long as fifteen or twenty meters. Of all their belongings, however, nothing is superior to their bags, which are elegant and made to be very elastic. According to their contents these bags can stretch to an extraordinary size without the mesh's opening too widely and thus allowing the objects to fall out. They habitually decorate them with patterns, mostly geometrical ones such as parallel lines, triangles and squares.

M 415 M 531

M 346 The canoe making craft deserves special mention. They are made from a single trunk of the large and corklike yuchan tree which they hollow out roughly and then launch.

M 412 The tools which those savages use are the shells of a kind of large oyster or clam which abounds in the Chaco lakes. They also use jaguar teeth, hard wood, and the jaws of fish such as the palometa, with which they shave their heads and the little hair which grows on their faces.

M 323 [214] Not only are they not ignorant of the ceramic art, but it is in this one art that they most closely approach us in quality.

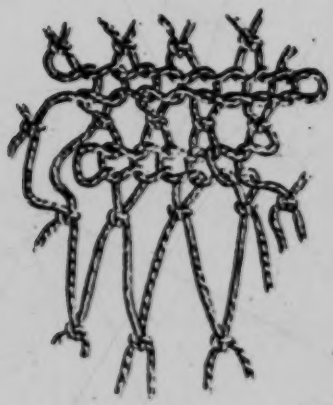
C M 323 171 Cooking must have contributed much to the discoveries of this industry, but Indian piety regarding the dead is what has determined the major advances and relative progress in the art. It is precisely the Matacos, Tobas, Chunupis and others who do not bury their dead in ceramic vessels who have only rough, unpolished cooking pots, while the Indians who live in Santiago, and the Chiriguanos of Bolivia, although they do have small imperfect jars, have others which are very carefully polished, painted and decorated with small raised nubs, in the largest and most beautiful of which they deposit their dead.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti
Mataco SI?
Ashluslay SK5

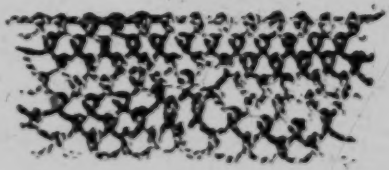
A
284
286
M
286

1.

2.

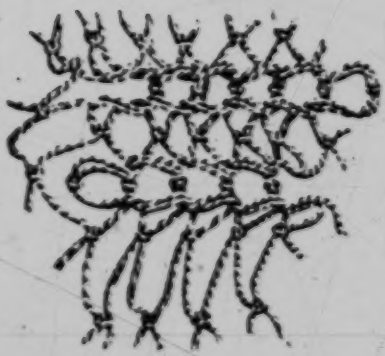


4 a.



4 a.

4 b.



3 b.

4 c.

Fig. 60. Specimens of technique in the bags and netting in El Gran Chaco.

1. Reef knots.
2. Sheet-bend.
3 a. R. M. (A. 1538) Ashluslay.
3 b. R. M. (A. 1835) "
4 a. R. M. (M. 191) Mataco.
4 b. R. M. (A. 1389). Ashluslay.
4 c. R. M. (A. 1387). "

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Mataco SI7
Ashluslay SK5

A
C
M
286

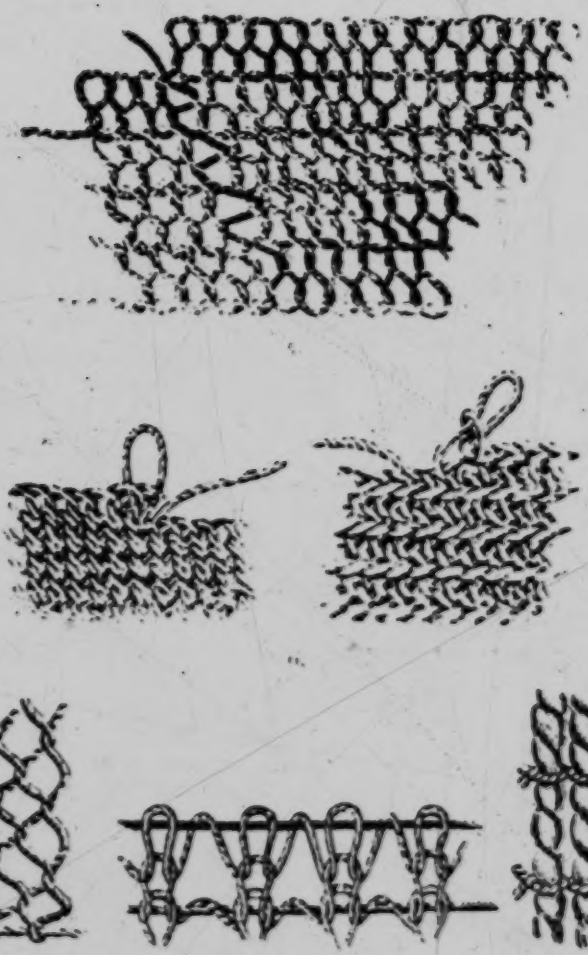


Fig. 60. Specimens of the technique in the bags and netting in El Gran Chaco.

5. R. M. (M. 192) Mataco.
6. G. M. (D. 030). Choroti.
7. R. M. (A. 1494). Ashluslay.
8. G. M. (13.1.09) Mataco.
9. G. M. (A. 1428). Ashluslay.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5
Mataco SI7

Weaving.

A C 286 The tribes from whom I have made collections on my journeys all know how to weave, with the probable exception of the Siriono. There are in S. America a number of Indians who do not weave. Among these are the Tierra del Fuego tribes and some Gês-peoples.

Many of the Indian tribes I have visited only weave bands. Such are the Chacobo, Huanyám, Huari and Yuracáre. Weaving with ornamental borders (Fig. 27) is only found in the Chaco, and it is evident that weaving among those tribes is on a much higher plane than among the tribes north of Sta. Cruz de la Sierra. This is plainly due to the influence of the mountain civilization to the west. Specimens of weaving with these borders are in my collections from the Choroti, Ashluslay, Chané, Mataco, Quichua and Aymara. They are widely met with in the old excavations in Peru. Among Indians now living I know of such fabrics among the Mbayá[1]) and the Lengua[2]), besides the tribes mentioned here. This is manifestly an element of civilization received by the Choroti and Ashluslay from the old area of civilization in the west.

It is remakable that we find in the Chaco, too, among the (*A*) Ashluslay bands woven according to the Kelim technique with open slits (Fig. 64). Otherwise this technique is not known among Indians now living in S. America, but only from the (A) old area of civilization in the west. (Map 38).

I have no loom in my collection from the Choroti or Ashluslay. From the latter tribe I photographed one which I had not the opportunity of acquiring[3]).

M 286 From the Mataco, who are closely connected with these tribes, I have several looms of which two distinct types are here illustrated. As we see, the warp is drawn differently in each of these. In the loom (Fig. 63) the warp-threads run

[1]) Boggiani, fig.
[2]) Grubb, fig.
[3]) See »Indianerleben», fig. 52.

[text continues on p. 208]

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti
Mataco SI7

286

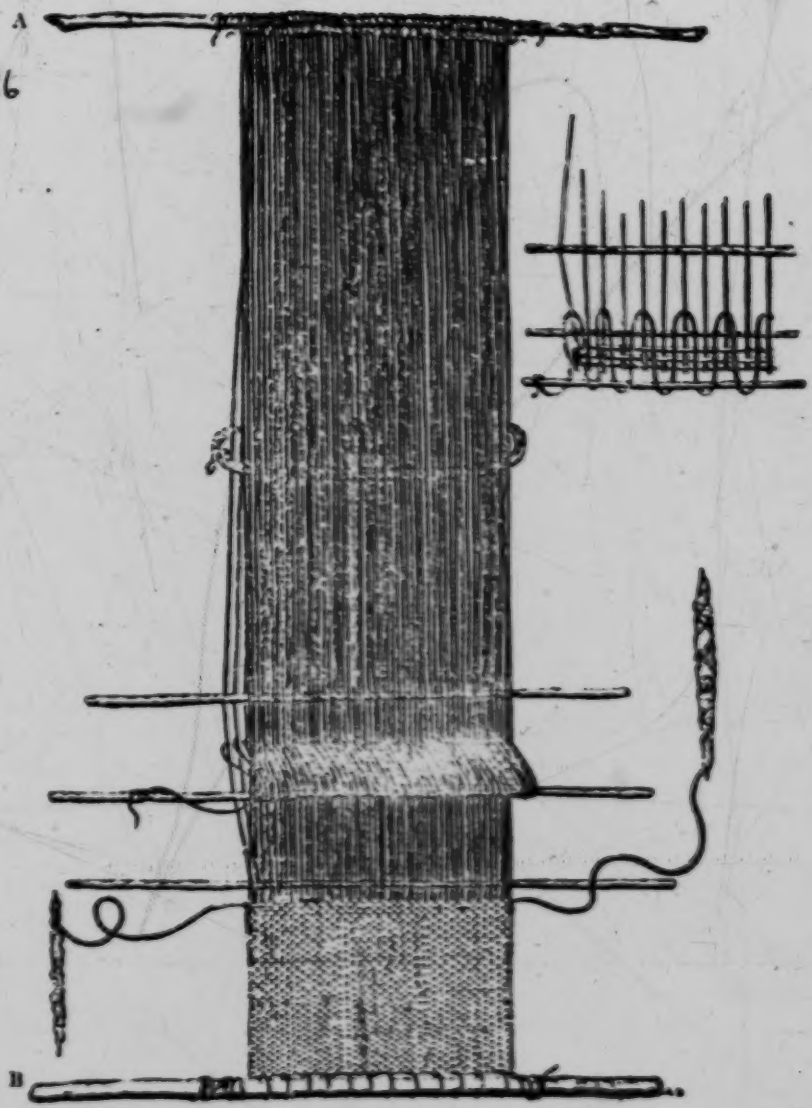


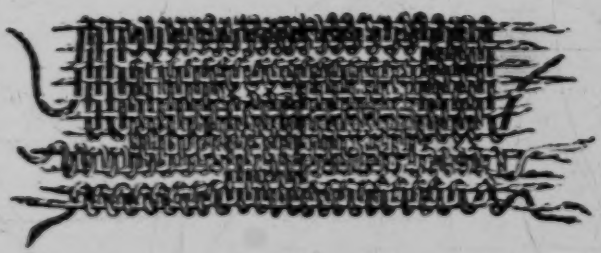
Fig. 62. Loom. Mataco R. M. (M. 1231). The warp in the diagram somewhat shortened. Full length of the loom 2.21 metres.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti :
Mataco SI7
Ashluslay SK5

A
M
286

63.

64 a.



64 b.

Fig. 63. Loom. Mataco R. M. (M. 1230). The warp in the diagram somewhat shortened. Full length of the loom 1.33 metres.
» 64 a. Band woven in the Kelim technique with open slits. Ashluslay.
» 64 b. Enlargement of a.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti
Mataco SI 7

M 286 round the pins A and B so that the fabric takes the shape of a ring when complete. The warp was drawn thus in the Ashluslay loom I saw, and this is also the case in some looms of the Chané and Chiriguano and in all the looms of the Yuracáre, Chacobo and Guarayú (Pauserna). I have looms from the tribes named in my collections. MAX SCHMIDT[1]) has described a loom of the same type from the Paressi-Kabiši, and, according to the same author, this kind of loom is also found among the Arawaks on the Rio Negro and among the Tereno Indians. MAX SCHMIDT writes of this type of loom: »After my late experiences among the Paressi-Kabiši I am more and more of the opinion that we must consider the type of loom in question to be an appurtenance of the old Arawak civilization which, as the latter progressed, passed on to more primitive tribes.» The fact that such looms, as far as I know, have not been found in Peru[2]) corroborates this view, as also the fact of their occurrence in N.E. Bolivia, where most of the Peruvian culture-elements occurring in the Chaco are wanting[3]). The introduction of this type of loom from whites or negroes appears to me quite out of the question.

It is also used by the Lengua[4]). We know that the Arawaks in the Chaco, formerly at least, were great weavers, from the accounts of old authors[5]).

The loom depicted in Fig. 62, on the other hand, is exactly like the Peruvian loom which MAX SCHMIDT has de-

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[1]) (4) p. 214.

[2]) See looms: MAX SCHMIDT (6) and CRAWFORD.

[3]) Looms from present-day Indians in S. America, judging by the few comparisons made by Max Schmidt, would seem to be uncommon in the Ethnological Museum of Berlin. And I suppose the same holds good for most museums.

[4]) GRUBB, Pl. on Page 66.

[5]) »Las Guanas son las principales hilanderas y tejedoras de sus bellas mantas». Aguirre, p. 478.

[Text continues on p. 211]

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Mataco SI7
Ashluslay SK5
211

picted from Pachacamac[1]). In my travels I have only seen it among the Mataco.

I am sorry I do not possess in my collections a loom with half-complete fabric with ornamental borders, nor a half-complete band in the Kelim technique. Since the »Arawak» loom is universally found in the Chaco, I think it more likely that the Choroti and Ashluslay originally learned the art of weaving from the Arawaks (Chané) than that it passed on to them from the mountain civilization. It is, however, certain that their weaving industry developed under the influence of the Mountain civilization.

Pottery.

All the tribes I have visited on my journeys possess earthenware vessels made by themselves, except the Cháma and the Tambopata-Guarayo, who are identical with or nearly related to them. PATER SCHMIDT[2]) mentions the following tribes as not having any pottery: — Kayapó, Botokudo, Ona, Yahgan, and Alikuluf. The Tehuelche no longer have any pottery, though they had formerly. With the exception of the last-mentioned it is, therefore, only the lowest tribes who are without pottery. The absence of pottery among the Tehuelche is due to their life being so bound up with that of the horse; fragile earthenware is unsuitable for an equestrian people.

The Chaco tribes here dealt with build up their earthenware vessels in layers out of clay ropes[3]). This method of shaping the vessels I have seen among the following tribes: — Choroti, Mataco, Ashluslay, Chiriguano, Chané, Quichua-Mestizos and Huari; and this is the usual method everywhere in S. America where the pottery is uninfluenced by white civilization. PATER SCHMIDT[4]) mentions this method from several tribes in different parts of S. America. The

[1]) (6), p. 7.
[2]) p. 1024.
[3]) See »Indianerleben», p. 144.
[4]) p. 1017.